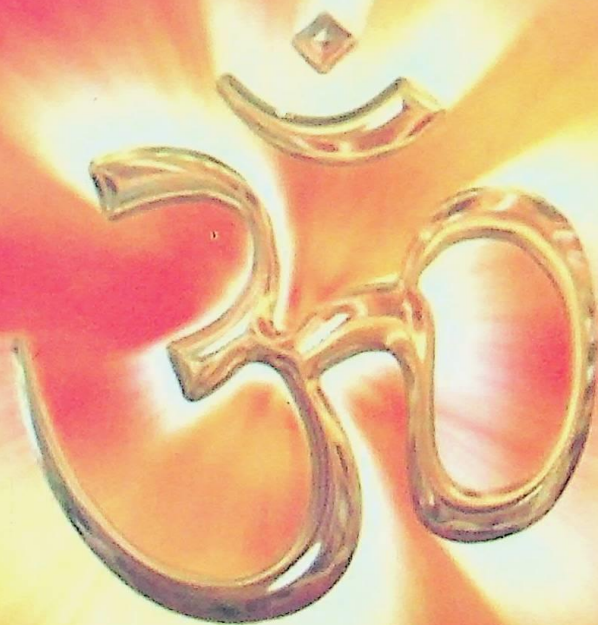


Spiritual Discourse
on
AUM and SO'HAM

(Revered Swami Dayanad 'Giri' Ji Maharaj)



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Devotees of Swami Dayanand 'Giri' Ji Maharaj



His Holiness
Swami Dayanand 'Giri' Ji Maharaj

Spiritual Discourse on AUM and SO'HAM

(Revered Paramahansa Swami Dayanand 'Giri' Ji Maharaj)



Translated by
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TRANSLATOR'S NOTE

It is our good fortune that Sh. G.C. Garg could discover among the audio-tapes of Swamiji's Spiritual Discourses this concluding discourse delivered by Paramahansa Veetraaga Swami Dayanand Giri ji at Ujjar Kuti near Village Karala, Delhi-81. It is probably the only occasion when Swamiji has given an elaborate elucidation of the meaning and significance of 'AUM' and 'SO'HAM'. This elucidation was perhaps deliberately reserved for the concluding day because it sums up the message contained in the series of discourses delivered at Ujjar Kuti. Revered Swamiji has laid great stress on being mindful in all our activities and meditating over the meaning of the name of our favourite deity when we recite that name. It is therefore very important that we know and meditate over the meaning of AUM and SO'HAM when we pronounce these words. True liberation (*Mukti*) and eternal bliss (*Parmanand*), will be attained by turning away from all the fetters and entanglements of the world through right knowledge and Swamiji has granted that right knowledge by revealing the meaning and significance of AUM and SO'HAM. I am greatly thankful to Dr. B.L. Sharma resident of Kurukshetra who has contributed a lot to this translation by his valuable suggestions.

May all living beings enjoy Revered Swamiji's blessings !

A.S. Mahajan

Om Namo Narayanaya Namah !

I Bow before Lord Narayana & Seek His Blessings

Detailed elucidation of 'AUM' and 'SO'HAM' for the first time on the concluding day of the series of his discourses on 12.2.1989 at Ujjar Kuti (a deserted hut) near Karala village Delhi-81 delivered by his Holiness Paramahansa Swami Dayanand Giriji Maharaj, a saint with right knowledge and completely detached from worldly entanglements.

You may have heard many a time that the highest spiritual state (Paramapada) is the state of peace i.e. Existence-Consciousness-Bliss (*Sat-Chit-Ananda*) and is present in our inner-self. In order to attain this ultimate spiritual destination, a seeker has to get rid of the entanglements of the world and be awakened in his inner-self in which, he then, attains that bliss which is of the nature of sublime peace. All this is the essence of Lord Rama and is indeed Lord Vasudeva.

Suppose, you are unable to pursue the spiritual striving (*sadhana*) in all its aspects. In such a case, you may chant any name of your favourite deity and try to meditate on the meaning of that divine name. This deity, the Supreme Lord, dwells in that very divine abode. Where is that divine abode? It is the place where lies the eternal bliss of a human being. The being who eternally dwells in that divine abode been termed as *Bhagwan* (Perfect Enlightened Soul) by spiritual sages and scholars. When we meditate on that very Supreme Being or Consciousness the images that we see are the images of Lord Rama or Lord Krishna etc.

When you sit in absorbed meditation and secure peace in your mind by dispelling the wrong tendencies of desire, anger, attachment, aversion etc. you'll find the image of that Supreme Consciousness manifested as eternal peace. That is why I have observed time and again that if you cannot directly dispel your sufferings from your mind, if you cannot dispel attachments or are absorbed in the worldly thoughts and determine in your heart to harm some-one because he had caused harm and if your mind is burning in the fire of that anger and aversion and you have been unable to use your right knowledge to protect your mind against that evil, and your mind cannot resist sleep, and the mind persists with the same wrong tendencies in your sleep and whenever you wake up, the same wrong tendencies impel you to wrong actions, if you don't have the ability to awaken your mind or to develop right knowledge in your mind, you must seek shelter in the name of your favourite deity and meditate over that name. You will then find that the true essence and meaning of that name is that Supreme Consciousness manifested as eternal peace and bliss beyond all sufferings, all vices and all wrong tendencies.

Well, today I am going to tell you something particular because today is the concluding day of our spiritual congregation. This particular thing is *AUMKAR* about which I have spoken nothing to you so far. The word *AUM* occurs in the Vedas. It has deep significance. *AUM* and *SO'HAM* are the two words to be chanted repeatedly. For the person who wishes to awaken his mind through right efforts, the chanting of these words is the best or noblest activity. But in order to awaken your mind through these words, you have to develop noble feelings in your self. You have to awaken

your mind spiritually. I may elaborate this point on this concluding day. This word *AUM* is like *SO'HAM*. If you ask a little child to speak *SO'HAM*, he may not be able to pronounce it easily and may quickly, pronounce it as *AUM*. Thus *AUM* is only a subtle form of *SO'HAM*.

You are well aware that a living being is manifested by his inhalation and exhalation, that is, breathing in and breathing out. *Jeeva* or living being in Sanskrit signifies that which has life force. Life force or *Prana* means breathing in and breathing out. Two distinct sounds are produced during the inhalation - exhalation process. These are *SAHA* (सः) and *AHAM* (अहं). *SAHA* means 'that one' and *AHAM* means 'I'. These two words are indeed from Sanskrit. If a little child tries to pronounce *SO'HAM*, instead of pronouncing 'SO', he may pronounce it as 'AU' (ओ). It means he will pronounce *SO'HAM* as *AUM*. Therefore, *AUM* is only an abbreviation of *SO'HAM*, which is the sound of Life force or *Prana*, the sound of breathing in and breathing out. This indeed is the manifestation of a living being. These '*SAHA*' (सः) and '*AHAM*' (अहं) indeed are the two sounds. If a person awakens his mind through these sounds, then these sounds would persist even in the ultimate divine abode (*Param Dham*). *AUM* is like a seed in the sense that even after a person sheds his mortal coil (dies) the vibrations of chanting '*AUM*' and '*SOHAM*' will continue in his subtle body (*Sukshma Sharira*), thus enabling him ultimately to attain his most subtle and divine self or soul.

Now, for this purpose, if a person recites *AUM*, the scriptures regard him as the noblest person. If *AUM* is to be recited then there are three states of a living being :- (i)

Waking State (ii) Dreamlike State (iii) Sound Sleep or *Sushupti*. *Sushupti* is that sound-sleep in which state a person is unaware of everything, no sense organs operate, no scene is visible, a person is not aware even of himself. There is another state of sleep which is of a lower order, which is dream-like, in which the impressions or *sanskars* create their own drama. They create the earth, the sky, the under-world etc. They create passions and, in accordance with the impressions or *sanskars* of a person, show him as bewildered in the outer world. This is the state of dreams. In this state of dream, the sense organs are not the same as in the waking state. Here they are of a different kind and there is a new earth, a new sun, a new moon, new sense organs and a new body.

Third state is the waking state which we witness at present. In this state, the mind, aware of this outer world with its five sense organs, operates - hears with his ears and sees with his eyes, smells with his nose and so on. These five senses operate and alongwith them there is the sixth, the mind and accordingly in this universe, the body of God, of Universal Consciousness, this person has a self-interest. This is the whole universe that a person observes in this waking state.

Well, these are the three states. The word *AUM* too has only three letters, *A* or अ as in 'us', *U* or उ as in 'sugar' and *M* or म as in 'me'. The *A* or अ sound symbolises the waking state, the *U* or उ symbolises the dream state and *M* or म symbolises 'sleep'. All this has been mentioned in *Mandook Upnishada*. It has been mentioned in that *Upnishada* that, as far as these three states are concerned,

they exist within a living being.

Apart from these three states, there is a fourth state which in Sanskrit is called *Turya* state or the fourth state. So these states are not only three. The fourth state is not given any name like the other three : the waking state, the dream state in which we see dreams, and the state of sleep or *Sushupti* (dreamless sleep) which is sound sleep. Unlike them the fourth state has not been given any name. It has no sign or symbol. Only there is the awareness that there does exist a state which is distinct from these three. It has been called the fourth state and in Sanskrit fourth is called *Turya*. This *Turya* or fourth state is a state where a person is liberated like the great sages of yore. In this state they attained right knowledge directly instead of depending upon scriptures. They realized spiritual truth directly as a person perceives the fruit in his hand.

They then attained the ultimate liberation and on attaining liberation they realized that no one is to certify whether their (spiritual) well-being has been attained. They'll no more require knowledge through the scriptures. They would reach a stage where the mind directly comes to know that it has attained that state and then there'll be no desire to attain something more as whatever is required to be known has already been known. This is indeed that fourth state or *Turya*. And what is the way to attain that state. It is to chant *AUM* mindfully through mindful breathing in and out. Breathing or mindful respiration is not possible without knowledge of self. The soul or consciousness is the manifestation of that truth-bearing knowledge. Its force is mindful respiration. This respiration is there even in worms

and insects, in birds and beasts, in plants and trees. This life force flutters in the seeds of all these living beings. It keeps on fluttering in the seeds and keeps them alive. If it is not there in the seed, the seed won't splutter into a leaf.

Similarly, in human beings too, this seed-like state of the soul will never perish whether in the subtle state of deep sleep or even in death. This seed in no case is destroyed. It may be separated from the plant, it may not lie in the earth, it may lie in some store, some house but its power to splutter doesn't perish. Like the seed separated from the plant, this living being too separated from the body, continues to chant *AUM* and *SO'HAM*. A human being may recite *AUM* or *SO'HAM* mindfully, but there in the seed, in the child, it is not *SO'HAM* there but in that subtle state the chanting of *AUM* continues. If a person too attains that state while being awake, he will realize that there is no state of being awake or being in dreams or being sound asleep. It is that fourth state of *Turya* which is known as *AUMKAR*, without any physical manifestation. There is no letter or *matra* for this *AUMKAR*, there is no अ (A), or उ (U), or म (M). It means that *AUMKAR* will be chanted only by a person who is beyond all the three states of being awake, in dreams or in sound sleep. These three states are there in everybody, not only in any particular person but in all living beings, not only in the one who chants *AUM* but as far as this universe extends, these three states are present in every single living being. In their universal manifestation, they represent three states of God - *Lord Vishnu* is his grand manifestation, *Brahma* is his *Hrinayagarbha* and *Shiva* is his peaceful manifestation. These are three states of God or Supreme Consciousness. Know then that there are three states of the

Universal Consciousness and inside a living being too there are three states, waking, dreaming and deep sleep. They are also known as Vishwa, energy or *tejas* and *Pragya or Knowledge*. When a living being has his eyes, ears etc. open, he sees this world. What does it mean ? As soon as he opens his eyes, the earth enters into him, so does the sky and all living beings. All this becomes a part of his worldly knowledge. It becomes the world, extends everywhere, and with the impressions of the universe when he goes to sleep, the sense organs suspend their function but this world in the form of energy continues to exist in him in a subtle form and this is known as *Tejas* (energy). When he goes into sound sleep, he is then unaware whether there are any impressions. This is known as his state of peaceful *pragya* or knowledge. Therein lies the product of his knowledge, knowledge is there indeed, he is not dead. When he wakes up from howsoever sound sleep, he will ultimately remember that he had a sound sleep, had no disturbance. It shows that knowledge (*pragya*) was there. A living being with that knowledge is the knower, it is then the peaceful state of *Shiva*. So when a person chants the *AUMKAR*, while pronouncing अ (A), उ (U), म (M), he must remember the three states of the Universal Consciousness, that of grand (*virat*) manifestation, of God (*Bhagwan*), of Supreme Consciousness and he must meditate over these three states in him and realize that his mind is not attached to any of these three states. In his waking state, he has no self-interest, no entanglement and no aversion. If beyond all fetters, he observes himself, he has then gone beyond the waking state. Then if his own impressions too do not persist, he goes beyond the dream state. Not only this, beyond this when he goes to sound sleep, he finds there

is nothing but only knowledge. When this state of knowledge in deep sleep, too, is not there, it is a state of being so awakened that there is only pure understanding and knowledge. Such a mind is neither in the waking state nor in state of sound sleep but he is spiritually awake and has pure knowledge. This is the fourth state or *Turya*. This was the state of complete realization for ancient saints and sages in their meditation. They had complete truth-bearing knowledge, they had endless impressions in their mind. A person does not remember even a single thing when he is asleep. The sleeping mind seeks to enjoy the pleasure of sleep, and while enjoying that pleasure he does not remember even a single object of the past, doesn't hear even the external sounds. But if he listens to the external sounds, his waking state grows so intense that whether he is seated in comfort or feeling sleepy, if he speaks to someone, his voice would also be sleepy. If there is a blast outside, somewhere near him, the mind will be so awakened to see what sharp sound is this and what is this all about ? Sense organs at once revive into the waking state.

That was the state of sleep. The person was moving between that state of sleep and waking. When it is the waking state, it is the state of worldly knowledge, it is the consciousness of the outer world which includes the sky, sun and the moon, the earth with wind blowing, there is water and all living beings. What happens to that person amidst all this ? He learns what exists in this world and forms a view of all that. This is the first fetter of spiritual ignorance. When you are thinking only of what exists in the outer world, you

are wandering in that waking state. But this happens in a state when your worldly knowledge is fully awake, so much awake that no trace of sleep is left behind. All the eight *Vasus* or elements are there in this state - the earth, the sky, the underworld, sun, moon and the stars - all are there existing in that state. In this state, there is nobody who has right, spiritual knowledge. Why ? In this waking state, there are desires and worldly entanglements. While reciting ॐ or (A), if he thinks that it means all the entanglements of the world and turns away from this, he comes to the world of impressions and he is not fully awake. His awareness has grown slow and dim. This state of impressions is *Tejas* (energy). Then the dimness grows so intense that the mind has a dip into sleep, goes to deep sleep and this is the state of *Sushupti* or sound sleep. Then there is a new one apart from these three. It is actually not a state. A seeker must go on dispelling these three states with right efforts. While dispelling these three, he will ultimately arrive at a fourth state, which is different from these three. He then sees his impressions since his childhood as if there is a film revealing his past and then a state of peace when there is a void. The (spiritual) awakening and understanding of the mind at this time is the fourth state or *Turya*. Dwelling only in his soul, he still has impressions of his past. When this person chants *AUMKAR* to arrive at this fourth state, he renounces these three states of his mind and similarly he must renounce these three states in others also. Thus, the soul or individual consciousness and God or Universal Consciousness, individual living being and the Universal Consciousness have three states each. These three states are there in the seeker's

mind too. He may dispel these three but they are present in others too and they are not different from him. So there is no difference between them and him. They are indeed the three states of this world. A person has to renounce these three states in himself as also in others to arrive at the fourth state. Yesterday I explained to you that all the fetters of this outer world are included in the ego or 'I'. Yesterday I drew a vivid picture of this ego or 'I'. Only a trivial thing may happen but if it doesn't suit a person's mind, he feels distressed or if he feels humiliated by some person, his mind is then provoked. The person then will in his mind draw the image of that person who has caused him pain, will never remove his image from his mind, will focus on that image and it will continue producing the fire of aversion in him, and spreading poison in his mind. During this state of poisoned mind, his ego will be so provoked that it would like to spill into outer action and he would like to say something to the person causing pain, to speak harsh words to him, to cause him some harm, and for that reason he seeks to move into the outer world. There is such great tension in the mind, such pressure of the impulse of aversion and anger that it doesn't permit the seeker to live within himself. This is the wrong tendency of outer world that enters into the mind of the seeker. Such a seeker in his waking state, whether he is brushing his teeth or rinsing his mouth, or taking food or taking a bath etc., he is never at peace. The seeker's ego out of provocation moves him to wrong worldly action. He knows that it might prove harmful, that if he speaks wrong words, it might have some adverse effect. He may even think of subduing this ego but the ego doesn't

yield and feels that the other one has humiliated him, caused him pain, spoiled his pleasure and so why he should tolerate it. He feels provoked to harm the other one. This ego, as I said yesterday too, must be completely rubbed off as we cut the steel with a file. He must remain mindful whether he is taking bath, brushing teeth or rinsing his mouth or taking food or taking a walk. This ego won't disappear, it will keep him focussed on his humiliation, won't renounce the wrong impulse that poisons his mind and so disturbs him that it will not let him remain in peace. In such a state the seeker must determine that he is not to indulge in worldly action, he must take a proper and right decision and develop in himself right intellect to tell himself that his inner impulse that incites him to harm the other is the result of wrong view. A child doesn't have this wrong tendency. So he doesn't wish to harm anyone. If this wrong tendency had not been there in the other one, he would do no wrong to anyone. A wrong tendency has raised its head in him and wrong image of the other has been established in him. The other one had said something unpleasant to the seeker or had done some wrong to him which hurt him but he is not to do any wrong in retaliation to the other one. The seeker must take the right decision and tell himself that his mind is developing a wrong tendency. What did the other one do ? Someone impelled him to say something wrong. Just as the seeker is being impelled to indulge in wrong worldly action, similarly a wrong impulse must have pushed the other one to a wrong utterance. So he should think that no one is himself responsible for such wrong action. Thus the seeker must contemplate and purify his intellect and his mind, restrain

his body and sense organs to an extent that no wrong utterance comes from his mouth and no wrong action is performed by his body. This is what we mean by rubbing off the ego. When ultimately he will sit in meditation and recite *AUM* repeatedly, he will wonder what that waking state was but still the same poison may rankle in his mind and may be hidden in the mind even in dream-state or state of sleep and does not let him be at peace. This is indeed the result of his own ego. But if the seeker steadily rubs it off and gradually feels sleepy but actually does not sleep, he has arrived in the fourth state or *Turya* and it will be manifested as peace and void or emptiness. If the mind remains awake in this state of void or emptiness, it may so mislead him that he may still move to the outer world as initially no one likes that state of emptiness. The emptiness arrives and the seeker is stunned as if he has encountered great loss and the poor fellow is distressed and sits all alone. He would feel as if he has suffered a great loss because he has not behaved in the outer world as he wanted to. On the other hand, he is being propelled by his wrong tendencies and he thinks that he has not displayed his anger and ego as he should have done and he is held captive by the fetter of bewilderment, of grief because he has not displayed his ego as a worldly-minded person should have displayed. This worldly passion of displaying the ego leads to his rebirth after death, has led to his birth earlier and will lead to his rebirth again. I had told you yesterday that this cycle of birth, death and re-birth would end only when the seeker reaches *Turya* or the fourth state. If the seeker goes on chanting *AUM* repeatedly and does not let the impressions of the waking

state be revived in the dream-state and resists sleep too, he would reach the state of emptiness in mind. That state of emptiness may disappoint the seeker with the thought that he has no status in the world, he is completely ruined, he has nothing left with him and that he has totally lost everything. He may think when the ego does not exist, there is no existence left and that he is just like a stone. In that state of emptiness, such thoughts would arise in the seeker's mind that his mind would cry within himself. This is the state of bewilderment because he has not allowed his ego to be manifested. The spiritual ignorance then dominates and the worldly impressions make him wander and cry and push him to the outer world. But if the seeker here keeps his right knowledge steady, then it is the state of *Turya* or the fourth state. If the seeker in this state of spiritual awakening goes to sleep or enjoys his sleep or remains addicted to sleep, he cannot be steady in *Turya* or the fourth state. Well, this worldly mind is only hidden in sleep. If the seeker awakens this mind in the world, the worldly impressions would then be revived and the mind remains bewildered. If *Turya* or the fourth state is awakened, the looseness of the state of emptiness, or the wrong tendency that irritates during emptiness and rankles the mind in that state, will no more exist because as this fourth state awakens, the seeker will recollect all his impressions from childhood till date and if meditation is concentrated he will recollect even the impressions of his previous births. As the sages have observed, he will learn from all those impressions and think and ask his mind why he is crying as he has already seen all the states for which he is crying at present. A person may

seek something that he has never seen and another one may say that he already has had enough of it and wants no more of it. Doesn't he say that he has experience of it and what is great in this ? He will see all his previous births through his memories and realize that the object he is dying to possess to display his ego, has been experienced many times by him and as a result many times he has lost his right knowledge. He received rebuffs, faced pain and therefore tells his mind why it wants to be entangled in the outer world when it has always caused nothing but pain. Only then it will cease. It will not disappear till he attains *Turya* or the fourth state and when this ego disappears or is renounced, the light of Sat-Chit-Ananda (सत् चित् आनन्द) will dawn. When it dawns, it will bring eternal bliss and then he will believe that he has attained whatever he wanted to attain. I had started with telling you that the ancient sages never believed that by reading the scriptures they had attained what they wanted to attain and that there was nothing more to be attained. Someone may narrate his experience and ask whether his meditation was right, whether he had attained what he wanted to attain. But that is not the right state. It is not the state of spiritual attainment. This state, when the ego is still there in the outer world, if still there is doubt and fear in the mind, will certainly lead to rebirth. If he has seen pleasures and has felt excited, he will wish to be reborn to experience those very pleasures and thrills. If he has got worldly respect and honour, he will be reborn to experience it again. If he suppresses these worldly desires, he will feel upset, grief-stricken and stunned, thinking that he has entered into a thick forest; there is no other person in this forest and no one is

there to listen to him. In such a state, he feels as if his merchant ships have sunk and is dumb-founded as if he has suffered a huge loss. This condition of total loss is experienced by a person when he remembers his past experiences, wakes up in the world and sees all his past life. He recollects his childhood and growing habits, attachment with food, fun and frolic, pleasure of making money, of possession of material objects and of acquiring great pleasures but ultimately all those pleasures end in pain. He has experienced all this in the present life. Now he has to determine what he wants to be in next life. He will pass through the same cycle again and will have physical pleasures of his past. He eats some food and his pleasure overflows. This may be all right for a child. The youth gets some pleasant object and he experiences a flood of pleasure. All such pleasures are time-bound and transient. But now in this state, those pleasures of the past are only in name. All this is the state of waking in the world. It is symbolised by the letter अ or (A). The second letter is उ or (U). It symbolises worldly impressions that keep rankling in the mind. The third state is where the wrong tendency remains dormant during deep sleep. This third state is the state of spiritual ignorance. The fourth state tells that there is nothing in the three states but sorrows and sufferings. Now in that emptiness when there remains nothing, the seeker must not think of those worldly pleasures. Just as it happens inside him, so is the case with others. He may look inside anyone else. There will be nothing inside others which he may like to attain. That period of three states was that of spiritual ignorance. Now this ego continues to be there in the state of emptiness but this

emptiness doesn't irritate him. He may be there in a forest, he will experience bliss. His mind will swing in the garden of bliss. If such a state of inner, spiritual bliss is attained, his words would be like the hymns of *Vedas* on attaining which he declares that there is nothing more to be attained. He feels that he has attained what he wanted to attain, has known what was there to be known. Now there is nothing left to be attained or known. Now this *AUMKAR* in its meaning tells that there are these three inner states of a living being and similarly there are three states of this world. Now the seeker has to renounce these three states and the three states of the world while reciting *AUM*. A person who after renouncing these three states is steady in his mind will be steady in the emptiness too. Being steady in emptiness, if he reaches the ultimate state (of *Turya*), he will have no wrong tendency of pride, bewilderment and spiritual ignorance etc. and he would never believe that there is nothing left after emptiness. For instance, the ego seeks to move in the outer world and is thus wrong. On the other hand, in *Turya*, the ego or 'I' is annihilated. In such a state, mind in a state of pain remains suppressed. But he doesn't feel the pressure of that pain because his past impressions revive, he can see all his past including past lives. The whole view of his past appears before his eyes. Now tell me what are those worldly desires ? The seeker seeks objects that he has himself already observed and are all these observed objects still desired by the mind ? Did any desire remain steady ? They were like the flowing Ganges, the flowing river of life. What else does the seeker wish to possess ? While sitting thus in meditation, he discovers that what he seeks to attain is already attained.

The bliss that he derives from such activity is merely the bliss of the fourth state or *Turya* ... *Ardhmatra Chidananda Gyan Nityananda Vishishtya*. The scriptures tell us that this is only half the letter *Ardhmatra*, is manifestation of the bliss of existence (चिदानन्द) and it is impossible to pronounce. This is the manifestation of Universal Consciousness and becomes the integral part of consciousness. In order to arrive at this state, a person, whenever he feels distressed or grieved, must try to steady his mind to turn it away from the outer world. He must search for a way out and while searching for it, he must reach a state where all obstructions caused by the three states of waking, dream and deep sleep are eliminated.

Well, you have been listening to discourses and attending this religious congregation because all the dirt of the outer world has to be washed away if you wish to reach this state of *Turya*, the fourth state. What is the meaning of this washing away the dust and dirt ? The mind has been absorbed and entangled in this world right since birth and a lot of dirt has settled in this mind. This dirt is in the form of many kinds of wrong view. Someone has formed the view of attachment, the other of aversion, someone of relationship, of friendship and of many different kinds. They are not one or two or limited in number. The number of these views is in accordance with the number of self-interests, of personal motives etc. These views are accompanied by their desires. If someone is close to you, you expect something from him. If someone is considered to be enemy, there is a desire to scare him away. If there is self-interest, you have to think and do a lot to fulfil that self-interest. So desire is settled at

the root of all these wrong views. When there is a desire, there is a tendency to be or become something in the world like being the son of a father with the hope that father will give something. If you form the view of a friend, you'll have to be or become something for him. If there is an enemy, the desire is to be strong enough to overcome him. If you want respect and honour from others, you have to raise yourself above others and that requires power and authority. Thus the mind seeks to become so many things in the outer world. All this bewilderment of the world is because you have not looked within yourself. This is all the dirt of the mind. Now the mind is entangled in this dirt. This dirt has to be washed away. It will be washed away only where Ganga is present. Ganga exists where there is right knowledge. Right knowledge would be awakened if you look within yourself and not just when you turn away from the outer world, because when you feel exhausted and sick of the world, you fall asleep. When sleep overtakes, there will be a kind of pleasure as a relief from tiredness. But you cannot say that this sleep will wash away all the dirt of your mind and that now you will attain right knowledge and Universal Consciousness. In order to wash away the dirt of mind, you'll have to awaken your mind gradually and turn away from the outer world. Then you will learn that as the mind gets more and more entangled in the outer world, the inner dirt is so much increased because, at the root of all this, there is an expectation of pleasure but this pleasure is not lasting and at the end of this transient pleasure, there is nothing but pain and this pain is never-ending. As I have said earlier, such a person wants to be something or the other.

Such a person grows old but wants to remain young. He wants respect and honour that he enjoyed when he had power and authority. Who will give that respect and honour when he doesn't have power and authority ? In such a state, with desires in the mind, whatever a person might do, he will have to suffer but all this knowledge will be useful not merely by hearing about it but this knowledge will have to be awakened within the self. But sleep resists meditation. As a person is tired and alone, he has seen a lot of this world, said and heard a lot and performed a lot of actions and ultimately he is so much tired that the mind seeks to take some rest and go to sleep. The sleep appears so pleasant that the mind feels irritated if this sleep is resisted. The mind feels pain and revolts and ultimately such a person goes to sleep. If a person picks up courage for spiritual awakening, the self-interest in the world leads to development of wrong views and accordingly desires and entanglements dominate. Therefore this dirt in the mind is not washed away and without that a person can't reach within himself and without this spiritual insight he cannot determine spiritual truth. Without realizing spiritual truth, there can be no true happiness. In order to attain all this, the worldly dirt in the mind has to be washed away. For this purpose you have listened to religious discourses for many days. Today, I wish to tell you the essence of all this. First of all turn away from evil deeds like murder, theft, falsehood; intoxication etc. These are great sins. They don't let a man reach his inner self. He is so much entangled in the outer world that if he fulfils his desires, all would turn hostile to him and if he cannot fulfil his desires, the mind would then be always lured by the outer world. Then such

terrible fear lies at the root of all these desires that out of fear, he cannot remain alone except when he is asleep. As long as he is awake, he is absorbed in the thoughts of how to escape from doubt and fear and these thoughts of what to do and what not to do never end. This leads to revenge against someone and harming someone else. This very trap of evil continues unabated. Therefore turning away from the world of evil is the first step to the worship of the inner consciousness. Chief evil deeds are murder etc. Those who commit murder do it in two different ways. One is to eat meat etc. This killing of living beings to eat meat etc., whatsoever you may say, troubles the mind. When such a person sits alone he certainly thinks that the meat he has eaten has come through killing of some living being. No meat is available without killing a living being. This killing may be done by anybody but its fruit has been eaten by the one who has eaten meat etc. In this case there are three persons guilty according to scriptures — कृतकारितानुमोदिता—one is the killer, second is the person who orders killing and the third is the person who approves of it. They are partners in guilt. He who eats meat also belongs to the third type. He has not ordered the killing but he may be believed to have ordered killing because he eats the meat of the killed animal. He also belongs to the third type because he believes that this killing is justified. A person who is a partner in these three types of violence can never cross the ocean of being. His view will be conditioned by this weakness and sin of eating meat. When he eats meat, it must have caused pain to some living being. No human being, no living being, wishes to die. This inner life, divine creation of the universe and the life god within

are so casual that the moment a desire is aroused, a world is created. You may have heard many times that some thief stole something and he thought no one had seen him and so no one could harm him. He has his eyes only on this world but, when he is alone, he has a doubt that if he is arrested, if someone detects his crime, he will have to face a miserable situation and no one will come forward to defend him. With this thought in his mind, if he goes to sleep, he can not remove from his mind the feeling of guilt and the impression, the dirt of this evil deed and the doubt and fear resulting from this act. This is beyond human capacity. This is the nature of actions; they leave an indelible impression on the mind. If a person is so strong, that he has no impression left after killing a living being, he'll have the world in his hands. But as soon as he sleeps, closes his eyes, the dream world is created. Whatever doubt or thought he had at the time of sleep, accordingly he creates in his dream the earth, the bright sun, hundreds of persons are moving about and are chasing him, beating him with batons. In that dream he runs in order to escape, he is captured and dragged and he wakes up while seeing such a dream. See, the life-god dwelling inside acts so fast and is prepared to punish him as soon as he closes his eyes for sleep. Now it was his good luck that he woke up. If he were not so lucky, his dream would have lasted much longer. Similarly, when a person kills a living being or commits a sin, it meets aversion from someone or the other. It causes pain to someone. It is against someone's interest. It is only in the interest of the killer. As a result, he will realize that he is causing pain to others. He will have the feeling that he has caused pain to someone. This will make

him feel that pain and he will realize that in this way he has caused pain to so many living beings. His worldly impressions thus create a universe (dream world) where God alone can protect against them and their curses. He will see his own throat being slit. That is why wise people say the result of killing a living being is undesirable and that a person will do the right thing if he confines himself to simple food. Otherwise, a person may kill many living beings. Of course, there are many people who die themselves, who die a natural death but killing a living being is certainly a sin and an evil deed. There are five kinds of sins. For instance, there are people who do farming, pull out water, burn wood, sweep the floor and run the mill. Many living beings die in that process too. But these living beings die without the knowledge of such a person. When such a person does some noble deeds, will have noble thoughts for purification of mind, will think of well-being of others, will study religious scriptures or recite some divine name, these sins of killing living beings unknowingly may be suppressed or ignored.

This solution is there for sins that a person hasn't committed deliberately. But for sins that are committed knowingly, even if the killed living being is very small, this solution doesn't apply. If a person out of anger or pain kills a living being (say, an insect, a mosquito or a fly), it will cause pain even to the killer. He could have just flown it away but out of anger he just crushed it. Well, then the killer too may see such a thorn piercing his body that he will raise a hue and cry. There is thus this life-god in every person and he has its own rules and regulations. He doesn't come

from anywhere outside. He is sitting inside. So a person who wishes to wash away all the dirt is duty-bound to dispel these five main sins - (i) Killing of a living being (ii) theft (iii) adultery (iv) falsehood and (v) intoxication. Intoxication doesn't allow the intellect to remain pure and as long as the intellect is not pure, it cannot think and analyse for itself, it cannot avoid sins. If a person can think right, only then he is a human being. Only then he can identify his right or wrong interest. If he cannot realize what is in his interest and what is not, when there is only excitement, desire, impulse and anger, he is no different from other living beings. He is then moved and acts like them. Then he has no intellect. Intoxication has destroyed his intellect. In such a state, it is difficult to decide whether he is a human being or not. So the sin of intoxication is also wrong. There are thus five main sins. Then in order to wash away worldly dirt, a person has to awaken his mind. If a person has to renounce the outer world and awaken his mind, he has to follow certain rules and regulations. He must take right kind of food, remain pure, must not have wrong view, must not utter wrong words anywhere, must not cause pain to others even if he has to endure pain himself, he must have contentment, must not indulge in wrong action out of greed. Then he must analyse his own conduct whether he has unknowingly done something wrong. Analysis of his own conduct, realizing what he spoke at a particular occasion is required. He must think whether he has spoken wrong to some old person or entered into useless argument with someone or whether he has caused pain to someone out of provocation, thus leading to development of wrong views or whether he has felt annoyed

at someone's pleasures or has laughed at someone in pain or has ignored the merits of someone. All this kind of self-analysis is the first step towards self-study and meditation. Later, he must try to analyse others too to see whether all others feel pain like he does. When others conduct themselves towards him, what is their reaction to his conduct ? He must try to realize that just as he feels hurt at the wrong words of others, similarly others feel hurt at his wrong words. Therefore he should improve his words. A person who has some understanding of soul or individual consciousness and God or Supreme Consciousness will realize that God or Supreme Consciousness is all-pervading. Understanding soul or individual consciousness means understanding the inner self and observe certain principles like a person eating or drinking with restraint, purifying himself by taking bath and remaining mindful while taking bath etc. and thus dispelling any wrong tendencies that may arise in the mind at that very moment. These principles must be observed by a person and then he must wash away the worldly dirt from his mind. Only then he would reach the stage where he can understand his inner self. When he is peacefully purifying himself by observing these principles, he will realize that when he was taking bath, he had some fear or some doubt in his mind or had the desire to eat something or to harm somebody or thinking of causing pain to somebody or taking revenge upon somebody, and in such a state of excitement or provocation, while brushing teeth or while taking bath, he must dispel those wrong tendencies regarding them as the dirt of the mind. He must not harbour such dirt as its consequences are wrong. Scriptures also say and this is right too that it is no use

harbouring such wrong tendencies in the mind when a person can do nothing about it. We cannot do whatever we wish to do. If we realize this, it will be the beginning of the purification of mind. Then a person should start analysing his inner self because he has started observing the principles of right conduct. He will then analyse whether he feels pain at eating less than his fill or is pained that he ate in excess out of his habit which caused some disease. He must try to pacify his mind by developing such thoughts. He must realize that it will be possible by observing principles of right conduct and this (pacification of mind) will not be achieved in a single day. Life is quite long, and if a person lives it with sloth, in a casual manner, by the force of habits, it will be like the life of other living beings. He must be a little cautious, at first turn away from sins, observe principles of right conduct, not very rigidly nor casually. He should not be so rigid as to feel pain or that his intellect goes astray and he cannot even observe right conduct towards others. But he must not even be so casual that he indulges in sins, speaks wrong words, eats in excess, sleeps excessively. He should thus observe the middle path so that he gradually moves on the right path. This is the journey of crossing the ocean of being. It is a sacred journey, a pilgrimage. If there develops some understanding of soul or individual consciousness and God or Supreme Consciousness, of his innerself, of the inner self of others, he then certainly has awakened his mind. Then he would realize that earlier he didn't have the right knowledge and therefore caused pain to many persons, that he must be mindful and instead of causing pain, he may provide joy to others. He will thus start doing noble deeds,

turn away from sins, and his mind will then realize subtle truths. He will realize that if his mind is attached to trivial, pleasant worldly objects which ultimately cause pain, how much aversion, anger, wrong thoughts he develops for others for those trivial pleasures. He will then begin to observe this divine dynamism within himself just as he observes the drama of the outside world. If at this stage, he turns to sleep, he won't see that divine drama. He will have to resist sleep and eat right food in right quantity. He must not get exhausted in his actions. If he goes on speaking for hours or doing so many things, he will feel tired and there will be tension of feeling sleepy. In such a state, contemplation and meditation may not be possible and without it, truth will not be revealed. Now in order to do all this, a person has to turn away from worldly actions, withdraw from the outer world and to avoid superfluous speech and to speak only as and when required. If two words can suffice, he must not speak the third. If two sentences are enough, third must not be spoken. Eyes should also be restrained and a person, unlike a child, must not look right and left wherever the impulse leads. He must observe some restraint in seeing and speaking. Similarly, mind must be restrained from thinking what is the other person like, and what does he do etc. He may think only if it is of some concern to him. Otherwise the mind should be allowed to rest. I have urged you many times to recite the name of God, any divine name that appeals to you. While reciting the divine name, a person must avoid the wrong path. By following such a method, the mind starts awakening and starts realizing what fetters him, what makes him love worldly objects and think of them without any desire

or purpose, and thus waste his time for hours. He must know all this, realize that it is all wrong, understand that it causes pain and so must recite the name of God to turn the mind away from worldly objects and he must realize how his mind goes astray due to aversion, attachment, pride etc. I have explained to you how 'I' is formed, how it seeks to develop itself and in such a state, this 'I' or 'ego' must be resisted and rubbed off to a stage when the person reaches his inner self or *Turya* (Fourth state). He must reach that state of *Turya* and attain Essence, Existence and Bliss (सत्, चित्त, आनंद) that ancient sages had attained, which would ultimately lead to the realization that he has attained whatever he wanted to attain and that there is nothing more to be attained. This is what is known as washing away the worldly dirt. Worldly dirt means all those fetters that you have heard about from me quite often. First among them is the fetter of wrong view which develops the feeling that so and so causes him pain, that so and so is his enemy and can't tolerate his joys. All this is wrong view even if that person is insignificant. Which force is working in him at such an occasion ? People generally don't meditate over God. So how can they analyse that force? If a person meditates over his inner-self, that will lead him to the realization of God. Look! There are forces within that cause tension. These forces collectively may be called nature. In fact, it is known as *Prakriti* or the force of worldly habits. This nature or *Prakriti* causes tension to all beings. Just as it causes tension and thus leads a person to wrong path, similarly, others too are like that person and equate individual consciousness with Supreme Consciousness. Thus what wrong the others do is just like the wrong that the

seeker does and he develops the feeling that he must be the first to overcome this weakness.

A seeker must not allow his mind to do wrong and must be able to endure the wrong done to him by others. If the seeker thus develops forgiveness to others, he has developed this divine virtue in himself. He thus doesn't have the desire to punish others and overcomes his anger that arises from his desire to punish others. This is the divine virtue of right energy. The force that turns a person to wrong path is attachment. A person desires to retain an object to which he is attached. This leads to wrong action. So a person should renounce such attachment and become a renunciator. When pleasure is renounced and pain is endured, it is known as austerity. Along with endurance of pain, there is renunciation of anger. This is also austerity. When the seeker endures this austerity like enduring the heat of fire, he will become a devotee of *Varuna*. In Sanskrit, *Varuna* means to submit, to accept. Such a person that decides to do some noble deed and refrain from doing wrong deeds, refrains from entanglement with others to wash away the worldly dirt and if it causes some pain, the true seeker is willing to endure it. A person who endures such pain will find that all his sins have been washed away. Why ? Because wrong deeds result in pain and he is willingly enduring pain, all his sins then are burnt in this fire of pain. When the sins are burnt, the mind is purified to the extent that no self-interest is left behind. Why ? He has learnt about this self-interest through right knowledge that this self-interest ultimately will end in dust. Its pleasure is not lasting. It certainly ends in pain like that

of old age, diseases, entanglement with others. No one's pride lasts for ever. So why opt for ego. This ego that is born must die one day. Tell me a single instance where this ego has lasted from childhood to old age. The ego that a person got in his childhood appeared pleasant but it ended when he grew into a boy. The freedom of boyhood didn't continue in youth. The freedom to do as one pleases as in a prince ends in the old age. Ultimately, these impressions and desires will never be fulfilled. If this lamp of knowledge is lighted, the seeker has lighted a sacred lamp before God. This light will help you to realize that the meaning of *AUMKAR* is all-pervading God. He dwells within you as in all others. There are only three states. Fourth state arrives after going beyond these three, and this fourth state is known as *Turya*. When a person reaches this fourth state, the mindfulness will protect him and tell him that the destination where he wishes to reach is right before him. The three states will vanish when he reaches the fourth state of *Turya*.

Therefore, don't be attached to anyone. Be still and at peace. You'll find the emptiness of mind as pleasant whereas earlier it appeared to be boring. Earlier it was like a forest without any birds and animals, without any hustle and bustle, but now it is like a beautiful garden where there are all kinds of flowers and fragrances. This is the essence of liberation. Liberation means freedom but freedom from what ? It is freedom from the worldly dirt, at first from the dirt of wrong viewing and later from fear and doubt and bewilderment as to what to do and what not to do, worrying about the consequences, about spoiling the whole situation.

Another wrong tendency that destroys pleasure is aversion. Aversion causes pain and pain causes aversion. A mind full of aversion has a worried consciousness: the worry about the pain-giver, the worry how to escape him. This consciousness of worry is there because the ego or 'I' has led a person astray. If he endures some pain to escape it, and is not entangled in the outside world and realizes that the worldly pain and griefs that he wishes to destroy will never end and so what is the use of ruining an enemy. When one enemy is destroyed, another will arise and the seeker cannot kill the whole world. He may gather all the power and authority of the world, even then he can't be happy. He will be happy only when he restrains himself or his own soul. He must adopt the right faith required to restrain the soul. The seeker has to overcome five fetters like wrong viewing, doubt, attachment, aversion and numerous kinds of moral crises. Further, the ego that rankles in the mind will be reborn again and again. This is the nature of ego. If the ego is suppressed, the spiritual ignorance grows and there is a feeling of being lifeless like a stone and a feeling arises how to live in such a situation. This will also end when *Turya* or the fourth state is awakened and then there will be no bewilderment, and no regret and no need to explore the outer world and no need to awaken the mind. Liberation from all this worldly dirt and all these fetters has to be attained.

There are many great religious sages and spiritual seers who have unravelled and witnessed their many previous births and lives. It is such a great drama that the drama of the world is insignificant before it. All this drama lies hidden

in the Supreme Consciousness.

When you go beyond the narrow (worldly) circle and reach the wide (spiritual) circle, that indeed is the Supreme Consciousness or God i.e. individual consciousness merging into Universal Consciousness. What is narrow circle ? It is the problem (Ego) of 'your' and 'mine' or 'you' and 'I' of a living being. A living being assumes a self because someone uses wrong words for him. The feeling that he did that wrong to me and is carried away by that feeling is indeed the narrow (worldly) circle. If the narrow circle breaks up and the living being rises above this narrow circle, and his mind becomes empty and he realises the truth of those (worldly) feelings which motivate his mind (to the worldly path), and he learns to resist these (worldly) feelings and if he is liberated from these worldly feelings, then his enlightened mind visualizes the eternal Universal Consciousness i.e. God. He then is fully convinced that death has no meaning, it is the ocean of bliss. Likewise, Upnishadas have a Mantra (spiritual aphorism) - *Aum ityet sarvam yad bhootam bhavti bhavishyati aum ityet* (ॐ इत्येत सर्वम् यद् भूतम् भवति भविष्यति ॐ इत्येतत्) . All this is *AUM* i.e. God or Supreme Consciousness manifested as *AUM*. *Bhootam* i.e. what has happened in the past, *bhavati* i.e. what is happening, in the present, *bhavishyati* i.e. what will happen in future, all this is *AUMKAR* or *AUM*. But for all this, it is essential that a living being develops in his mind such capability and capacity that the great treasure of spiritual truth lying within is unravelled.

HARI OM TAT SAT!

ॐ नमो नारायणाय नमः

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